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ADDRESS,
THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO.

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On to Perfection.

The Apostle Paul invites the Christian, in his epistle to the Hebrews, to go on to perfection. There seemed to be among that people a disposition to linger with the first principles of the doctrine; and not to continue in the spiritual growth. This is the condition in which thousands of Christians are today. Instead of ascending the hill of Zion and increasing in devotion to the work and zeal for the gospel cause, they are cold and lifeless, and unfruitful as branches in the Lord Jesus Christ.

This class of professors have no higher and grander conception of the Christian religion than believing in a few ceremonies, and when they are performed, they drop away into the conclusion that they are completely finished up and packed away for the mansions of God. A professor of this class is so completely saturated with self-justification that he can see no defects in himself, and his mind never rises higher than to smile over his own perfectness as a Christian, and gloat over the failings of his neighbor professor.

The Christian who is engaged in obeying the Apostle's injunction will be a working member of the body; he will not stop to whine at every imaginary or real wrong that is done him, and his heart will be so full of the grace of God that he will forgive men as fast as they trespass against him, and he is ready to die at any time with malice in his heart toward no one. Personal practice through a Christian experience of more than a decade of years has proven the blessedness of forgiving every one that has done a wrong to you, when you approach God in evening prayer. Then the spiritual meal can be eaten in the full enjoyment of the prospects of eternal joy, and the hidden man of the heart becomes stronger, and the growth in the divine life is not retarded.

How many there are who keep the soil of their hearts full of weeds, thistles and make it a harbor for the emissaries of hell, who destroy the nourishment that ought to support the spiritual man. They are in the heart as the cancer is upon the body, which consumes the living and makes the body weak, and if not removed will destroy life.

It is a waste of precious time in the divine race to stop and snap at every offender who stands at the side of the straight and narrow way that leads to the joys on high. Although the way is narrow, if the traveler will keep in the middle and hasten on to

perfection as the Apostle desires the enjoyments of the Christian life will be unceasing to him. He will escape the devil's fishermen who are stationed all along the narrow way, and will fall into no nets that will hinder his movements in the journey to immortal glory.

"Let us go on unto perfection," using every means of grace available. The aim and end is heaven; that is all. If the first principles are assailed, go on unto perfection. There is no need to stop and quarrel with the satanic agent until our visage assumes the expression of a wild beast's, instead of the composure and beauty of an angel's. God will save his "first principles." Love is the mightiest conquering agent in the universe, and he who is hastening on to perfection will yield a fragrance of divine love that will spread in all directions and completely fill every part of space, and its sweet scent will please the minds of all who approach him.

"Let us go unto perfection."

EDITORIAL ITEMS.

There is a point in Bro. Hixson's correspondence that is worthy of notice. It cannot be questioned that Christianity would not be what it is today had there never been any contentions raised in the church and a spirit of rivalry existing between different bodies that claim Christ as their head. We are pleased to see that our brother apologizes for, rather than condemns the state of Christian affairs in the West. In the face of existing divisions the mind that observes correctly will see that much good results from these little differences, although there are many undesirable features associated therewith. Not half the labor would be done to spread gospel truth, were it not for the prompters that urge us forward in the form of rival churches. While it is undesirable to have rivals, and much evil is done for the purpose of injuring an opponent, yet this state of affairs has some ground for excuse. Well, what have we that is altogether good? Even it would be very desirable to have bodies that could feel no pain and never get sick, but God knows what is best, and he decided it was best to give us our bodies.

It is right to strive for preeminence if we strive lawfully. Therefore it is right to excel our neighbor churches in doing good works; but in the effort, they should be respected and honored as they deserve, and not slandered in any way whatever.

The strikes are again breaking out afresh in Chicago, and thousands of men are idling about the streets. While corporations may be tyrannical, there need not be half of the suffering there is if the average laboring man would live as he should. But now the popular laboring man must drink liquor, smoke cigars, play cards and billiards, go to the theatre and take in about every show that comes along. After he is through with this course, then he talks about starving children, and destitute wives. If the average farmer would follow such a life about two years, he would be compelled to make an assignment. More true morality in character and hygiene in life would go a long way to remove what he is complaining about.

The sisters appointed to gather contributions in the Ashland Church are now at work, and will soon have their task completed. Reports from all the churches in Ohio should be made soon. Now sisters do not neglect this work. Every brother and sister in Ohio should pay something. Even those who are isolated should remember that the Lord's cause needs this kind of assistance and show that they have an interest in it by sending in their 25 cents, or 50 cents, or one, two or five dollars.

The work at the College is going on grandly. A new term opens Nov. 9th. Brethren remember Ashland College when you have children to send away to school. The several departments are now supplied with excellent teachers, and if you want your children to prepare for teaching, to acquire a knowledge of business, or music, they will be well taught here.

Bro. Henry J. Neher sends in a pledge for \$15.00 for Ashland College.

About the last of September, a member of the Universalist church in Medina county, Ohio died, and in his will he bequeathed \$25,000 to Buchtel College, located at Akron, Ohio. This, with what he had given before, amounted to \$172,000 which he gave the institution. This is the way some colleges are supported.

The College has received \$50. in pledges from brethren and well-wishers living in the vicinity of Rockwell City, Kansas.

A man has been found who has sworn that a brewer shot Rev. Haddock, the Prohibitionist in Iowa, who was diligent in enforcing the law. If his testimony is true, public justice will have the satisfaction of seeing him receive what the law directs.

Several articles of correspondence will be found on the inside this week. Hereafter we will print a few on the inside, especially when they are in abundance, and then there will be no necessity for delaying any, as has been the case during the last few weeks.

Bro. A. A. Cober, is now actively engaged in a revival at Louisville, Ohio.

That is a very interesting correspondence that Bro. Yoder sends in from Missouri. We are pleased to see him taking an active part again in the works of the church. It was a long and distressing affliction that he endured through disease of his own body, and the sickness and death of his wife, and the affliction of his children. His son Horace is still afflicted, but there is good hopes of his recovery. At the present time brother Yoder, we understand is preaching at Falls City. As there are several churches who are very anxious to secure ministers, we would be glad to hear of him accepting a situation of that kind, because he would make an excellent pastor. Not one of our able workers should be idle.

Take notice that brother J. W. Beer is now ready to go anywhere to preach the gospel.

Send the EVANGELIST to your friends the rest of the year for twenty cents. It ought to go into hundreds of new homes.

God has placed us here in this world as stewards over his goods; but how often we act as though we created all we call our own.

Various religious conferences are taking strong grounds on the temperance question, and now and then one advises voting for the Prohibition party. At least, every Christian should study to avoid voting for such men as support this miserable traffic.

The Brethren at Ankenytown expect to dedicate their new church on the 1st Lord's day in November.

Bro. H. R. Holsinger dedicated a church at Bissel, Pa., on the 3rd, and continued the meeting through the week. He expects to return to Berlin after the meetings close.

One united with the church at Milford, at Bro. Mallott's appointment, the first Lord's day in this month.

Bro. P. J. Brown was at Lathrop, Cal., on the 5th. Wonder whether he will not send us a few more of his interesting California letters. He has now sent in 19 names for the paper.

Bro. Ed. Hilderbrand went to North Liberty last Saturday to fill brother Cober's appointments on the following Lord's day.

A brother of Iowa writes that they are expecting brother J. H. Worst to preach for them this fall. We wonder whether it can be that brother Worst is coming down into God's country again, to take up the "sword" to fight as a good soldier of the cross. If such is the case, may the Lord's cause become so dear to him that he cannot leave it to give his attention largely to secular occupations.

Some of our brethren are very progressive in Prohibition. Bro. U. M. Beachly of Meyersdale, Pa., is a candidate for the State Senate in Pennsylvania; brother A. D. Gnagey, is treasurer for a company that publishes a Prohibition paper; brother Mason lectures upon Prohibition; and brother Gordon of Indiana is a candidate for Representative. The liquor traffic is a gigantic evil and it should be crushed as soon as possible. This is a great moral question, and every Christian should be found upon the right side in the contest.

Brother Frame rejoices in as much as there is to be no convention for a year. As there is no wrong in doing so, we will rejoice with him. Of course we freely publish his letter. Our sentiments have nothing to do with our conduct in this work. If our sentiments were dictators, we would be partial, narrow and exclusive. The minister, editor, and any servant of the church should be guided by prayer and his impartial judgment; and he is always a subject for correction and chastisement by the people he is serving; and when he rises above that he assumes the roll of a pope. The most perfect man is liable to err and fall short of his duty. Any act of ours that is very wrong that concerns the church should be rebuked before all. The idea that when we do a wrong thing, it should be "covered up," for fear "our society" or "the cause" will be injured is false in theory and fatal in consequences. That is not God's way of doing. When David committed an ugly sin, he was told, "Thou art the man," and the crime is held up to the gaze of all subsequent ages, and printed in almost every known language. When Peter "stumbled" about his connection with the Master, the Lord's followers did not run around and cry out "hush! hush!" or the cause will be injured; but the scriptures say plainly he lied, and no apology is made for him. We would hate awfully to have a thing like that published all over the world about us; yet sins equally great, and even greater are recorded about us in the history that God has written; but so far he has deemed us altogether too ordinary to cause them to be published. If we ever become noted, then God will make our great sins notable. How then are we better, without God's grace, than the lowest of God's human beings, and why should our sentiments stand as master over another brother's views? We need to feel our utter nothingness before God and man. But the Lord forgave Peter, and he has forgiven us. Blessed be the name of the Lord.

Let us pray for the plant at Myrtle Point. May it receive nourishment from the fountain of life, and become a power in the extreme Northwest.

The Brethren at Louisville, Ohio, will have their communion on the 14th instant, commencing at 5 p. m. All are invited.

The EVANGELIST will be sent from now to the end of the year for 20 cents.

We desire to extend a fraternal hand to brother L. W. Ditch. He is one of the most worthy young men we ever became acquainted with. He can fill a useful sphere in the Brethren church, and we are glad that the Louisville church lost no time in inviting him to the front to work in the cause.

Why Is It?

Dear Editors:—Can you explain why it is that the most of our ministers who have fallen have been most radical in their views and were most rigid in enforcing church rules and regulations? Such seems to have been the case, and I have wondered much why it is. Yours,
J. H. ASHER.

We are not sure that our brother is altogether correct in saying that the most of our brethren that have thus fallen have had the characteristics he names, neither are we prepared to contradict, as, in thinking of some of the cases that happened more recently, we believe they were men of this description. But to explain why such is the case, we are not prepared. We however, will give our opinion, as to why such a course may be pursued.

1. Evil doers are always anxious to keep up appearance and to ward off suspicion, and the more loyal they can make themselves appear to the church, the less danger there is for suspicion, and the better they can succeed in carrying out their deception. It is playing wolf in sheep's clothing. Brethren have stood high, and blinded the eyes of the church for years in this way.

2. We have brethren who hold the idea that literal obedience to the rules and regulation of the church is all that is required. They are better Christians without the heart being refined by divine grace. In such men the principle of right is not sufficiently developed to enable them to withstand temptation when it comes, and as a result, they are more readily overcome when tempted, than those whose lives are governed by Christian principles. There are other reasons we might name, but have not the space to do so now.—Gospel Messenger.

We clip the above for the purpose of giving it wider circulation. We have no fault to find with the question; nor with the answer, only that it does not go far enough. A large number of the wolves in sheep's clothing alluded to by the Messenger editor may have advocated radical views in order to cover up their sins but we are inclined to the

belief that the radical views they entertained led to their sinning. It is a lesson that God has sought to teach the human family for centuries that no man can serve him and an idol at the same time.

It was proclaimed by His Son concerning those who had become formal in their worship. In vain do they worship me teaching for doctrines the commandments of men. That told the whole story of those who had fallen away in that day and the same language of the Savior will also apply to the fallen away, in the above article. Whenever individuals or a church leaves their divinely established duties and the gospel of Christ, and labor to introduce and perpetuate for religion and doctrine something that God never authorized, they do so to the neglect of their duties as Christians, and suffer accordingly.

"Rigidity" or great diligence in enforcing church rules means laxity and neglect in teaching and living up to Gospel privileges and teaching.

It is not only because they have believed that "obedience to the regulations and rules of the church is all that is required" but because the rules and regulation of the church were so multitudinous that they could think of, and do nothing else but keep themselves and enforce them on others. And it is altogether natural for the makers of human laws to think more of those laws than they do of God's law. It is the reverence they have for the Creator that causes them to worship the Creator of their own brain and hands. But in this way they get away from God their Creator and while they are striving to remove the splinters, or what they esteem as splinters form the eyes of others they are ruined by the beams that they have neglected to remove from their own eyes.

There is no more important lesson taught in all the Bible than the one that is taught us by the "falling away" of those who were so full of zeal for the enforcement of a humanized religion that they had but little time to devote to the development of the pure and undefiled religion which was given to bless mankind.

It is strange too, that the lesson is not heeded. Men will cling to their traditions and will teach for doctrines the commandments of men, enforcing them with vigor and pharisaical zeal on those who would follow Christ, until they are overtaken in sin and their sin discloses their true character.

Love is the Fulfilling of the Law.

The love that the apostle Paul speaks of in Romans thirteenth chapter, which he declares is the fulfilling of the law, and in other scriptures is spoken of as charity is so elevated in its character that it is above law. There has never been a case yet where justice and righteousness demanded a law to control, check or circumscribe the exercise of this variety of love. There is no law against it and there can never be any occasion for one. The love that is designated by the specific term of Charity, when tempering the association with neighbors and mankind in general is equal to the fulfilling of all laws. Charity conceives no evil, harbors no hatred, does not strive after the highest places, nor seek to appropriate what belongs to others. In its effects as it proceeds from the heart, which is its fountain, it is like the refreshing dews that fall from heaven upon the plants and flowers of the field: its influence felt by every individual that comes within the range of its existence. Love is the crowning attribute in the divine character, and it is reflected by the human character in a degree more or less strong. It is subject to the same laws that every other excellent virtue is. It can be obtained by seeking. God, from his rich treasure of all good, will abundantly supply every seeker, and the one who possesses it as God desires that he should, will have charity for his fellow-men, which is the bond of perfectness.